

Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

VOL. XXIII.

Marion, Iowa, 3rd-day of the Week, May 15, 1888.

NO. 7

THE ADVENT & SABBATH ADVOCATE

Is published weekly by the

General Conference of the Church of God,
at MARION, LINN COUNTY, IOWA.

W. C. LONG, Stanberry, Mo.) *General*
JOHN BRANCH, Wayland, Mich. *Conference*
A. C. LONG, Marion, Iowa. *Committee.*

TERMS.—Two dollars per year. One dollar
and a half to new subscribers. Specimen copies
sent free.

Address 'Sabbath Advocate,' Marion, Iowa.
Remittances made payable to A. C. Long.

THE ADVOCATE is devoted to the promulgation
of the doctrines of the Second Advent of Christ,
the Signs of the Times, the duty of mankind to
observe the Bible Sabbath (the seventh day of the
week,) together with the other commandments of
God, the Nature of Man, his Unconscious state
in death, the End of the Wicked, the Earth re-
stored to its original glory and condition as the
future inheritance and abode of the redeemed and
the Kingdom of God, Faith, Repentance, the
future Judgment, the Resurrection, Redemption,
the Prophecies, the Christian Life, and kindred
Bible subjects.

At Jesus' Feet.

'Sitting at the feet of Jesus,'
What a blessed, blessed place;
'Sitting at the feet of Jesus,'
Bowing at the throne of grace.
Could I wish a higher station?
Humbly sitting at his feet;
Taking all my cares to Jesus,
Finding grace and peace most sweet.

At the feet of Jesus resting,
Mary sat with yearning heart;
Learning lessons, pure and simple;
Choosing much the better part.

At the feet of my Redeemer
Is the only place for me;
Learning lessons pure and simple,
There I ever wish to be.

—Sel. by MATTIE BRADY.

God finding the Right Man.

For nearly four hundred years Jehovah
had not directly interfered with human affairs,
except at Babel. Was he waiting for the
right man or for the race to develop? The
infinite forecast grasps the conjunctions of
men and times, and makes up its great
issues with reference to the agencies to be
employed.

Now the Lord God comes forth from sil-
ence; the shekinah reappears; and Abram,
a Chaldee of Ur, a Mesopotamian idolater,
with nothing in the light of reason to rec-
ommend him, hears and heeds the gracious,
unconditional, sovereign call of God. In the
highest and sublimest sense Abram was a
God found, a God called, a God-guided, a
God honored man. With Abram's loyalty to
God, Israel's election as a nation begins.
And herein is a grand example of a single
colossal character standing for a vast nation-
ality. Through and in Abram a great peo-
ple—an innumerable multitude 'which no
man could number'—were chosen and en-
dowed, by sacred promise, with the ultimate
and eternal possession of the whole earth,
renewed and filled with the glory of God.

And here are the terms of the call and of
the covenant: 'Now the Lord had said unto

Abram, Get thee out of thy country, and
from thy kindred, and from thy father's
house, unto a land that I will show thee; and
I will make of thee a great nation, and I will
bless thee, and make thy name great; and
thou shalt be a blessing; and I will bless
them that bless thee, and curse him that
curseth thee; and in thee shall all families
of the earth be blessed. So Abram depart-
ed, as the Lord had spoken unto him.' Gen.
12: 1-4. 'And the Lord said unto Abram,
after that Lot was separated from him, Lift
up now thine eyes, and look from the place
where thou art northward, and southward,
and eastward, and westward; for all the
land which thou seest, to thee will I give it,
and to thy seed for ever. And I will make
thy seed as the dust of the earth, then shall
they also be numbered. Arise, walk through
the land in the length of it and in the broad-
th of it; for I will give it unto thee.' Gen.
13: 1-17.

Let it be noted that the call was manda-
tory in the most sovereign sense. GET THEE
OUT! There were no conditions. No room
for parley. Compromise was absolutely ex-
cluded. Not a qualification was admissible.
It was obey or revolt. And this was an im-
mutable law running through the divine ad-
ministration. God is sovereign, even in grace.
'For the gifts and calling of God are without
repentance.' Rom. 11: 29.

And the command was so sweeping! 'Get
thee out of thy country.' Harsh and severe
this might have seemed to Abram. But the
Lord could make nothing of him while he
remained in idolatrous Mesopotamia. Je-
hovah does not establish his people in alien
lands. And Abram himself was an alien in
that country. He was not born there; he did
not belong there. God's purpose in his 'gifts
and callings' is the recovery of man and
man's world, and their restoration to primal
conditions.

But severer still was that strange require-
ment, 'Get thee out . . . from thy kind-
red, and from thy father's house.' And
this in his old age! And his departure must
be immediate. No years of preparation.
No months of tender interchange and fare-
well gifts, and lingering adieus. Instant
and uncompromising obedience was the test
of his loyalty. He could not remain in his
adopted land and enjoy the ties of kindred
and the kindly friendships which were the
growth of years, and be the friend of God
and the father of the faithful. He might
have said, 'I will fear the Lord, and declare
him to the people, but for reasons of kindred
and country and friendship, I prefer to re-
main in Mesopotamia to going forth I know
not whither.' But one word from his lips
savoring of compromise, and Abraham the
great head of an innumerable seed of prom-
ise would have been upkown to the church
militant, and unmentioned in the church
triumphant. The Lord God does not accept
men with Mesopotamian encumbrances upon
them.

And Abram's obedience! How grand!
How immediate! How complete! How abid-

ing! 'So Abram departed, as the Lord had
spoken unto him.'

And this he did, not knowing whither he
went. 'By faith Abraham, when he was
called to go out into a place which he should
after receive for an inheritance, obeyed;
and he went out, not knowing whither he
went.' Heb. 11: 8. The glory and mastery
of his faith was that he accepted the divine
command without advance explanation, con-
tent to follow wherever the Shekinah might
lead. His obedience was as final and irrevoc-
able as the command was sovereign and
explicit. When he turned his back on Har-
an it was forever. He kept the bond of his
loyalty to the end, and rests in certain hope
of the promised possession. It is 'optional
with every man to accept or reject the truth
and calling of God; and having accepted,
retreat is apostasy—the inclined plane to per-
dition.

It is true that to the call was added a
promise which might well command the un-
questioning faith of one capable of believ-
ing God;—a promise whose grandeur rises
to heaven, and whose scope sweeps this
world and the world to come; addressed to
the loftiest conceptions of which a human
mind illumined by divine light is capable:
'And I will make of thee a great nation, and
I will bless thee, and make thy name great;
and thou shalt be a blessing; and I will bless
them that bless thee, and I will curse them
that curseth thee; and in thee shall all fam-
ilies of the earth be blest. . . . For all the
land which thou seest, to thee will I give it,
and to thy seed forever. And I will make
thy seed as the dust of the earth.'

Here are riches great and lasting. A re-
splendent constellation of things rare and
royal. A 'LAND' broad as all the earth;
stormless and sunny as Eden of yore; rich
and fragrant as the garden of God; flowing
with milk and honey; instinct with joy and
and song; abiding as the Eternal. A 'NAME'
repeated by all the just with thanksgiving
and praise, and encircled in the 'Book of
life' with golden lines of honor rare. The
FATHERHOOD of a seed which no man or ser-
aph can ever number. A 'BLESSING' peculiar
and heavenly, such as the Father of light
and love alone can pronounce: the blessing
of having been a blessing to others: 'In
these shall all the nations of the earth be
blest.'

But faithful Abraham has not yet received
the promise: 'These all died in faith, not
having received the promise.' But the title
is secure; the tenure will hold; the inher-
itance is well preserved; the honor will not
fade by a little delay; the glory will not
tarnish with brief waiting; God will not be
slack concerning his promise.

In the divine administration in human
affairs there is no retrogression. God makes
no provision for retreat. The revolutions
which comes of the progress of the truth
never go backwards. 'The gifts and calling
of God are without repentance.' Men who
are elected by Jehovah to great trusts are
never relieved of duty except for treason or
apostasy. There is no discharge in this war.

Tracts for Sale at this Office

Advent's Assistant; a compend of
evidence, embracing a list of the prin-
cipal scriptures proving the essential-
ity of the Sabbath to the Christian
faith.

By Sabbath—A short Treatise on
the Evidence of the Bible Sat-
urday being the seventh day of the week
and the Sabbath by divine authority; by
J. H. Rogers. 32 pages—price 8 cts.
Sabbath Defended, by A. F. Dugger,
100 pages—price 25 cts.

for both Jews and Gentiles, by
J. H. Rogers, 1 cent.

Illustrations—8 pages, 2 cents, by S. E.
a tract for advance work on the
Sabbath.

Christ's Resurrection, giving the
evidence on the seventh day of
rest on the first, and a harmony
of the subject, by I. N. Kramer, 29
pages, 50 cts per dozen.

Discipline, by I. N. Kramer, 16
pages, single copy, 40 cts per dozen,
thoroughly examines the meeting of
disciples, showing that there is
no change of the Sabbath.

Stephen on the Sabbath
to the Law: a consideration of the
law people to the Sabbath in
the past. By Jacob Brinkerhoff, 48
pages, 10 cts per dozen.

the First Day of the Week, 16
pages, showing its absence of
Bible facts, 40 cts per dozen.

the Sabbath, Who Authorized
it? A treatise showing that it was not
of divine authority, but by the Pope of
Rome. 16 pages, price 4 cts.

in Christ; God's Law of Ten
is Perpetual; by Jacob Brinker-
hoff, 2 cts, 15 cts per dozen.

God?—Showing that the Holy
Bible is the Word of God. By S. E.,
pp. 2 cts.

Heaven upon the Earth, Its
restoration, to be set up at the
coming, by Jacob Brinker-
hoff, 2 cts.

and Lazarus—by W. C. Long,
showing the falsity of the
parable, and also its true appli-
cation.

of Christ, Showing it to be His
will, by J. Brinkerhoff, 8 p. 2 cts.
—shown to be in the sec-
ond advent and the resurrection
fact. Brinkerhoff, 8 pp. 2 cts.

Showing from Bible texts
that the dead are in the grave, and not
in heaven. 8 pages, 2 cents.

Lazarus, showing the appli-
cation, by H. C. Blanchard, 8
pages, 2 cents.

showing the Earth to be
restored, by S. E. Brinkerhoff. 24 pa-
ges, 2 cents.

the Second coming of
Christ, 2 cents.

and Baptism, by W. H.
Rogers, 30 cts per dozen.

godly, the Fate of the Wick
ed, their entire Destruction, by
price 4 cts, 40 cts per dozen.

Brinkerhoff, 1 cent.

test of Rev. xiii., showing
the Papacy, by A. C. Long, 24
pages, 50 cts per dozen.

Messages of Revelation xiv
and xv, 2 cts.

and the Seventh Day
Sabbath, 16 pages 3 cts.

Right? A brief Exam-
ination of Advent literature, rel-
ative to their Prophecies, Mrs. E. G.
Rogers, price 1 cts., 10 cts
calls particular attention
to the Sabbath.

to Divine Inspiration
Carver, showing her vis-
ion, instead of divine
revelation.

Examination by
Mrs. E. G. Rogers, 75 cts per dozen.

Its eternal obligations,
single copies 4 cts, 40
cts per dozen.

of Rev. 16, showing their
effect on the Catholic church, by
S. E., 3 cts.

White compared with
black, 43 pages, 15 cts.

Writings of Mrs. E. G.
Rogers, showing the
error in denying their erro-
r, 5 cts, 50 cts per dozen.

under foot and to be
trampled, by Jacob Brinkerhoff,
1 cent.

Abraham was called out, and he was never remanded to idolatrous Mesopotamia. Moses was sent to deliver Israel, and he was cut off, in sight of Canaan, only because his conduct was offensive to the Lord.

Israel was led out of Egypt by the right hand of the God of Jacob; their journeyings were long and perilous; they were decimated by terrible judgements, and disturbed by discontent, but not one of them ever went back.

Our Lord's apostolic ministry was selected in infinite skill and foresight, and though put to the pains of sword and flame, of torture and martyrdom, only one of them deserted their Master, and he because he was a devil from the beginning. The Israelites were typical of the Lord's *oza* in every age, and they did not, and—in a sense—could not retreat. The apostles were the type of Christ's true ministry, and they endured to the end. But the camp followers, in the great departures of truth, who are attracted for a time by the glory of the pillar of fire, make their graves all along the wilderness journey. The effete elements slough off and are reabsorbed in the miry mass from which they came.

By an unchanging law, running through all Christian history, apostasy is death. Who ever 'draws back' lands in perdition. Judas was a typical character. And every Judas, since his time, who has sold his Lord for thirty pieces of silver—more or less—has fallen headlong, and his light and power and usefulness have departed.

But the Abrams, and Enochs, and Elijahs, and Joshuas, and Calebs, and Stephens, and Simeons, and Peters, and Pauls, and Polycarps, and Luthers, of all times, have spurred on with contempt the fascinations of power and affluence, and smiled on the dungeon and the rack.

Now, most of those who will read these words have believed, and do believe that the mighty prophetic impulse which swept Christendom half a century ago, producing a very resurrection of long buried hope of the church—the personal and kingly return of Jesus the Christ that Christ—was of God; an especial divine calling out of a people who should voice to the slumbering church and thoughtless world the kingdom of God at hand, as betokened by prophecy and signs. And as at the first advent, so now the Lord was obliged to find the first heralds of his coming out side of the regular ministry. The august message was first announced by humble men unknown to the church. A small number of preachers of the most devoted class, and representing all the evangelical sects, soon embraced the divine message, and, with others raised up from among the ranks of the people, went everywhere preaching 'the kingdom of God at hand.' And God was with them in signs and wonders and many mighty works. And the Advent movement then became one of the greatest events of Christian times.

The order of the divine Word cannot be broken. When the grand moment comes for a great prophetic proclamation to be made, if the recognized 'watchman' are not prepared to give the people warning; if they have rendered themselves inadequate by accepting false doctrines, and will not repent and speak what the Word teaches, the Lord God knows how to raise up men who, in the face of opposition and persecution, are ready to say, 'Here am I, Lord; send me.' And when, in order of sacred prediction, the glorious Advent message was due, the Master was not at a loss for heralds to carry it 'into

all the world.' Simultaneously in every quarter of the globe the solemn cry broke on the ears of the nations, 'Behold, the bride groom cometh! That cry made us a people, in Mesopotamia.'

The men who were separated by the vine hand to lead the mighty movement were of the Abrahamic, Pauline and Lutheran type. They believed themselves to be called of Jehovah to proclaim in all the world a cluster of dispensational truths which in progress of the ages and in the order of prophetic fulfillment, were due to the church and the world. As Noah was commissioned to forewarn the ancient race of the coming deluge, so they were raised up and sent into all the world to declare the certainty and nearness of the second advent, the universal conflagration, the resurrection of the dead, the restitution of all things, and the everlasting reign, in righteousness, of the Son of David, in the 'new earth.'

The early advent preachers, many of whom came out of the different denominations, were flames of fire. They preached the Word as by authority direct from the throne. Nothing could dampen their zeal. In poverty and distress, in hunger and nakedness, destitute, in hunger and cold, hooted in the streets, sometimes mobbed, and often violently entreated; not knowing in the morning where they could find shelter at night, they went where ever the spirit led, declaring, day and night, in school houses and barns, in the open air, in remote country towns and at thronged seashores, the awful, grand, glorious tidings of 'the day of the Lord at hand.' And God was with them in every place, in mighty power and in much assurance. Nothing else in the history of the church has approached so near to a repetition of apostolic scenes. The first decade of the first advent movement was marked as an epoch of wonderful divine manifestation.

But the secondary stages of all great moral movements develop tendencies to retrogression and apostasy. It was so with Israel; it was so with the apostolic churches; it was so with the Reformation; it is sadly so with Protestant Christendom of to-day.

Are there any such tendencies at present visible among the Adventists? Is there any sloughing off in progress? Are there any desertions from the old ranks threatened? Is there any drawing back to perdition? Are there any doctrinal Judases trafficking the truth for emolument? It would be a miracle of Christian history if the fifty years travail of this great prophetic movement had not been attended by more or less defection,—some Ananias and Sapphira keeping back part of the price.

Standing here at the end of a half century of Advent history, a most solemn question confronts us: Was the Advent movement of God? This question, affirmatively settled stamps desertion as apostasy—deliberate, startling, self-terminating apostasy; apostasy looking toward Egypt, looking toward Rome; apostasy dancing in the glitter of the 'thirty pieces of silver.'

But who ever may 'go away,' God will not be at a loss to find witnesses and heralds enough who will count the reproaches of Christ and his message of the coming kingdom of more value than the treasures of Egypt. If some of those who were born in the manger of this message, and drank their first light and life from the Tabor of these truths, shall be beguiled by the blandishments of the gay and worldly temple worship of these recreant times, and turn their backs on the present humiliation of their Lord, and

leave 'Him alone in the garden,' the glorious cause by them deserted will find other and truer voices for its defence and heraldry, and though it may have to seek its Abrams again in Mesopotamia.

To those whose hearts falter, and whose knees are weak, we commend the heroic words of Cotton Mather: 'But this word of God is in my mind like burning fire shut up in my bones; nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames. Yea, though some Nero should command me to be burned in the flames, I will not cease to preach and foretell, with an earnest voice, the desolation, renewal and purification of the world by fire. Yes, O beloved, prepare; and in the exercise of hope, haste unto the coming of the Lord: and, seeing that ye look for such things, study that ye may be found of him without spot and blameless.'

Soon 'the great white thrown' will be unveiled, and all the WATCHMEN will stand and answer to 'Him who sitteth on the throne,' and he will question each:

'To what end?
How yield you back the trust
For such high uses given?

What a scene when all who claim to be the ministers of God shall stand up for judgment!—*World's Crisis*.

Adopted Jim.

'THAT we might receive the adoption of sons.'—Gal 4:5.

'Git out the way there, you Jim!' A dozen boys were shouting it at once. They were news boys waiting for their armfuls of evening papers, and Jim, making the dozen a 'baker's dozen,' was taking up the whole sidewalk with his antics just as a lady wished to get by. This Jim, an orphan, was the raggedest, dirtiest boy of them all. He had no home or lodgings. He slept in doorways, in boxes and carts. When only five years old he was turned into the streets and had been a 'street arab' ever since. He was now eleven, but the boys called him 'Baby,' scant food and exposure having stunted his growth.

Jim got out of the lady's way nimbly enough; but he was not a little surprised when she stopped and beckoned to him. In spite of dirt and rags the boy attracted her. She had noticed him more than once before. Having inquired about him, her mind was already made up. 'Jim,' she said, 'I want you to go home with me. We have no child; you shall be my own boy. you shall have my name. I will adopt you. Will you go with me?'

Jim hesitated. He partly knew what the invitation included—combing, scrubbing, school, church, all the clean ways of a Christian home. He had often passed the beautiful house of Mrs. Williams, and many a dark night stopped on the pavement to look in at the cheerful fire which seemed so far from his cold, bare feet. He was sure that her home would be no place for a dirty boy or a dirty mind. Soon, however, a better light came into his eyes. He looked up at his new friend, saying, 'Yes, mum, I'll go.' At her side off he started, but stopped to shout, 'Bye, bye, boys!' and to throw to them the rag that had once been a cap.

On the way home the lady and the boy, whose name was hereafter to be not 'Baby Jim,' but James Williams, talked about the future. It was understood that James was to put off his bad ways and try to please and honor the kind friend who was now his

mother. Once within the house neat—scissors for the tangled hair, clean linen, a fresh suit. There was a change in the boy, inside as well as out. When he had said, 'Yes, mum, I'll go,' he had spoken. It was the turn from a dark, bad life.

For a while all went well. They liked James Williams. He was learning good things. He was William's son. But one day, down passed the old corner, and there old boys. They surrounded him all the wit and cruelty they could make 'game' of him. For a tin their taunts smilingly, but pale James became 'Jim' again, scrubbed, soiled and torn. 'It's a said to himself; 'I'm only Jim, a not go home. She'll not want to

Quickly, however, the good la the boy and suspecting what might be, searched for him and found was sorry and penitent, but full ed. 'I'm only Jim,' he wailed.

Then it was the mother's turn. 'Why, James, I adopted you,' have taken you into my fan given you my name. You are love you. Did you suppose I ly let you go? You may be wrong, but you are my boy's sorry. You love me. I am, you and shall try always to be right back home, and I am I will be more than ever careful. There was new light in the boy's eyes. 'I am Williams anyhow,' he because she adopted me!

Then ever to do as she tells in In Jim's experience is a young Christian, that there a you? A new name ye also has 'chosen you out of the world.' He has loved you a (Rev. 1:5), and clothed you with his own righteousness, fallen into temptation and given child you have become? I shame and sorrow, make Jim not stay away from Jesus (you and wishes to help you back home and let it be pro obedience that you are adoption.—*Christian Week*

'Yourselves Ex-

'Examine yourselves, the faith: prove your 13:5.

We might read these words and so reading them shot meaning. Everything denotation of the emphasis. Reading the words in English 'Examine yourselves,' upon the verb; there the place; it is there that interpret the sentiment: 'pr thus laying the weight, verb. But so distributed miss the apostles mean he put the pronoun before the pronoun the saying, 'examine yourselves examine.' Whimentary is in the 'examine prove'; were saying 'examine yourselves only exposed to the crisis, because such a way to bear the whole

alone in the garden.' the glori- them deserted will find other ces for its defence and heraldry, y have to seek its Abrams again nia.

those hearts falter, and whose eek, we commend the heroic on Mather: 'But this word of mind like burning fire shut up nor can I any longer forbear, in and again denounce this arth, sufficiently prepared for a sorceress: condemned to the though some Nero should come burned in the flames. I will preach and foretell, with an the desolation, renewal and the world by fire. Yes, O be; and in the exercise of hope, coming of the Lord: and, seek for such things, study that nd of him without spot and

at white thrown' will be un- the WATCHMEN will stand and who sitteth on the throne,7 stion each:

that end? yield you back the trust uch high uses given? when all who claim to be God shall stand up for judg- Crisis.

Adopted Jim.

ht receive the adoption of

ay there, you Jim!' A doz- outing it at once. They were for their armfuls of eve- Jim, making the dozen a was taking up the whole anties just as a lady wish- is Jim, an orphan, was the t boy of them all. He had gs. He slept in doorways, s. When only five years into the streets and had 'ever since. He was now ys called him 'Baby,' scant having stunted his growth. 'the lady's way nimbly as not a little surprised and beckoned to him. In s the boy attracted her, a more than once before. ut him, her mind was 'Jim,' she said, 'I want me. We have no child; a boy, you shall have dopt you. Will you go

e partly knew what the —combing, scrubbing, clean ways of a Christ- iten passed the beauti- liams, and many a dark pavement to look in rich seemed so far from He was sure that her ce for a dirty boy or a owever, a better light He looked up at his es, mum, I'll go.' At but stopped to shout, to throw to them the a cap.

ady and the boy, after to be not 'Baby ms, talked about the od that James was and try to please and who was now his

mother. Once within the house new life began—scissors for the tangled hair, a bath-tub clean linen, a fresh suit. There was a great change in the boy, inside as well as outside. When he had said, 'Yes, mum, I'll go,' his heart had spoken. It was the turning away from a dark, bad life.

For a while all went well. The people liked James Williams. He was certainly learning good things. He was like Mrs William's son. But one day, down town, he passed the old corner, and there were the old boys. They surrounded him and with all the wit and cruelty they could command made 'game' of him. For a time he bore their taunts smilingly, but patience was at last exhausted, and a battle followed in which James became 'Jim' again, scratched and bruised, soiled and torn. 'Its all over,' he said to himself; 'I'm only Jim, after all. I'll not go home. She'll not try to see me.'

Quickly, however, the good lady, missing the boy and suspecting what might have happened, searched for him and found him. He was sorry and penitent, but fully discouraged. 'I'm only Jim,' he wailed.

Then it was the mother's turn to speak. 'Why, James, I adopted you,' she said. 'I have taken you into my family. I have given you my name. You are my heir. I love you. Did you suppose I could so easily let you go? You may sometimes do wrong, but you are my boy still. You are sorry. You love me. I am glad to forgive you and shall try always to help you. Come right back home, and I am sure that you will be more than ever careful to please me.' There was new light in the boy's heart. 'So I am Williams anyhow,' he thought, 'just because she adopted me! I'll try harder than ever to do as she tells me.'

In Jim's experience is it not possible, young Christian, that there may be help for you? A new name ye also have. Christ has 'chosen you out of the world' (John 15: 17). He has loved you and washed you (Rev. 1: 5), and clothed you (Luke 15: 22) with his own righteousness. Have you now fallen into temptation and grieved him whose child you have become? Do not, in your shame and sorrow, make Jim's mistake. Do not stay away from Jesus Christ. He loves you and wishes to help you. Come straight back home and let it be proven by your new obedience that you are indeed a child of adoption.—*Christian Weekly.*

'Yourselves Examine.'

'Examine yourselves, whether ye be in the faith: prove your own selves.'—Cor. 13: 5.

We might read these words monotonously and so reading them should miss their whole meaning. Everything depends upon the identification of the emphasis in this exhortation. Reading the words in English we should say 'Examine yourselves,' placing the emphasis upon the verb; there the weight would be in place; it is there that the voice has to interpret the sentiment: 'prove your own selves,' thus laying the weight once more upon the verb. But so distributing the emphasis we miss the apostles meaning. In the language he put the pronoun before the verb, and thus gave the pronoun the emphasis. Instead of saying, 'examine yourselves,' he said, 'your selves examine.' Who does not see the commentary is in the emphasis? 'Your own selves prove'; were we reading in English saying 'examine yourselves,' we should just only exposed to the criticism of a false emphasis, because such a word is seldom required to bear the whole weight of the voice; but

as Paul wrote it the emphasis came naturally upon the pronoun—'yourselves examine.' Thus we have the balance with verse 3: 'Since ye seek a proof of Christ speaking in me—or, in me speaking—yourselves examine' let the spear thrust into your own hearts; be not so anxious about my apostleship as about your own condition in God's sanctuary.

If men would examine themselves they would not be uncharitably disposed to others. Can the devil, master of all tricks, play more successfully with a man than to tell him he is always right, and all he has to do is to find fault with other people? Human nature takes easily to that kind of inspiration. Every man is pleased to be crowned with a tiara; every soul is delighted to think that after all, though he did not know it at the time, he was the very pope of God; there is something soothing and tranquilizing and ineffably comforting about the thought that a man is the very vicegerent of God, that when he speaks all other men are to regard themselves as snubbed dogs. It is not easy to dislodge such a sophism from the heart. The apostle Paul would have nothing to do with that kind of self-congratulation and self-sufficiency. 'Yourselves examine: your own selves prove': let charity begin at home; it is a pity that judgment should begin abroad: let them both begin at the same place and at the same time. He who is most severe with himself is most gentle with others; he who has felt his weakness admires and appreciates what appears to him at least to be the strength of other men.—*Joseph Parker, D. D.*

Into the Dark Tunnel.

A few days ago I had occasion to pass over the Delaware, Lackawana and Western Railroad from Hoboken, and was reminded of an incident some years before, when for the first time I made the same journey. While seated in the waiting room for the starting of the train, I observed a party consisting of a gentleman and lady, two little girls and a nurse. It was evidently a family, well dressed and of such appearance and manners as denoted cultured, well to do people. I wondered who they were but never found out.

When we had taken our places in the car, the nurse and the children were seated directly behind the parents. Very soon after starting the mother turned around, took hold of the younger child and gently lifted her on her lap with her face to her own, raised the little girl's arms and brought them around her neck, and placed her own around the child's body, holding her close in her embrace. Not knowing what was before us, I was kept in wonder what these movements all meant; but as soon as darkness covered us, then light flashed out of darkness, and I understood. The dear mother feared that the child would be frightened, and so she took her in her arms; nor did the child by a sound or a movement show that she felt alarm. That warm, protecting embrace killed all fear of evil: how could any harm reach her!

How could the thought of God hiding some beloved soul in time of trouble, in his pavilion, in the secret of his presence, be kept from one's reflections? Has not one of our old English devotional writers, Baxter or Doddridge, said that when God foresees great trials for a believer, he takes care to prepare that one by gracious manifestations? —*New York Evangelist.*

This is the love of God that we keep his commandments

Shall We Give it Up?

Give up what? That the Lord is soon coming. This is a serious question. The Scriptures of the Old and New Testaments are a revelation of God to his people of every generation, to show them where they are on the stream of time, and what is needed in every emergency to save from destruction. Prophecy in its fulfillment has been so plainly revealed that we may know beforehand what is coming long enough to prepare for the pending event. This has been God's method since the flood till the coming of the Son of man in the clouds of heaven. This principle may be seen distinctly by the student of prophecy. Now where are we in this order of events that are to bring our coming Lord? Suppose we begin with Daniel 'when the great God made known to King Nebuchadnezzar what should come to pass hereafter,' asserting its truthfulness.

Stand with Nebuchadnezzar 700 years before Christ. Take a look down the fulfillment of that terrible, significant image that has told its unmistakable story in the passing away of its succeeding empires, almost to where the stone cut out of the mountain without hands is to smite the image on the feet, when the whole image will be broken to pieces together and driven away like the chaff of a summer's threshing floor and no place found for it. And have we not come over this track in prophetic fulfillment? Again, have not the tribulation of Dan. 7 and the abomination of desolation of Matt. 27 been recognized by Jesus in the past? Adventism replies, 'immediately after the tribulation of these days shall the sun be darkened, and the moon shall refuse her light.' We come through the dying groans of sixty millions of martyrs, and the Messiah shortens their tribulations and puts a stop to their horrors. Immediately succeeding the sun is darkened, the moon refuses her light. Can any declaration be more literally fulfilled, making it sure we are right in 1780.

And in 1833 we have another race-course, 'The stars shall fall from heaven.' Here is another item to strengthen our faith. And shall we hesitate to follow this fiery pillar that has led thus far? Adventism says go ahead, make no shipwreck here. Then this fight of labor against capital is located near the judgment by the divine penman in Jas 5, and it is one of the signs of our whereabouts on this track of truth. This lawless combination against capital is terrific in its outlook, but the strikers are here with a determination to have their way. It is a problem to be settled in the near future. The strikers are here, and are here to stay, and this is to me a sign that we are not to be mistaken about the near coming kingdom. I would say to my brethren, hold fast that whereunto ye have attained. The Lord is with the people who have been moved by the fulfillment of these Bible utterances to look and expect and hold fast to the end. We are to bring things new and old out of the treasury. These are old and reliable, so we say the Lord will soon come. I love to think of the probabilities, and they bear so hard upon the near appearing of the Lifegiver that even this or next year's time is not objectionable to those waiting and watching, unless turned on the test of fellowship among the household of faith. Now, in conclusion, shall we give it up? Where should we go if we should? Would it not be to perdition? Then let us believe to the saving of the soul. Blessings are here.—*L. Boutelle.*

God loves a cheerful giver

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion Ia. Tuesday, May 15, 1888.

A. C. LONG, Editor.

The Majority Party.

It has been truly said that reformation is an up hill business. People will frequently cling to the most trifling excuse as a sufficient reason for them not to obey. Especially is this the case in reference to the Sabbath. When we urge the claims of God's Sabbath upon the attention of the people, by showing that it is a memorial of creation, and that it is a part of the moral law of Jehovah, and is consequently unalterable and unchangeable, we are then frequently met with the objection that the great majority of the people observe the first day of the week, and among them are thousands of intelligent, honest and devoted Christians; and therefore they conclude that first day must be the proper day to keep.

Now in reply to this I wish to say, that if a majority upon one side of a question establishes its truthfulness, then indeed we might as well give up the Sabbath, for the great majority of the people are arrayed against us on this question. But before we ground our arms, sheathe our sword, and surrender to the majority party, it might be well for us to look up its past history. This party had its birth nearly six thousand years ago, when Adam yielded to the wishes of his wife, and partook of the forbidden fruit. Consequently it was born in sin and iniquity, and its first act was rebellion against God. With such a birth we might easily predict its future but let history tell it. Coming down sixteen hundred years after its birth, it numbers its millions, while the party in the minority numbers less than a dozen. The windows of heaven are unstopped, the fountains of the mighty deep are broken up, and the flood rushes over the earth, and every one of that majority party find a watery grave, while the little party is borne safely and triumphantly over the billows of the flood. This was a fatal stroke to the majority party.

This party again suffers a dreadful destruction at Sodom, Gomorrah, and the cities of the plain. Tens of thousands of them are consumed in the burning flames, while a small party of but three are permitted to escape. They opposed our Savior and finally put him to death. They opposed the apostles, and early Christians, and martyred their millions. They were arrayed against Luther, Melancthon, Zwingle, and a host of other reformers. The majority party stands in deadly conflict against truth and reformation. Even our Savior has warned us against it, for he said, 'Broad is the way to destruction, and many there be that go in thereat, while narrow is the way that leads to life, and few there be that find it.' And he has also said for the consolation of the minority, 'Fear not little flock, for it is your Father's good pleasure to give you the kingdom.'

Having then, seen that the majority party was conceived in sin, born in iniquity, and waged a cruel warfare against God, truth, holiness and righteousness, while the minority have been on the opposite side, defending truth, upholding righteousness, and walking in the commandments of God, it is therefore easy for any person to decide which party to unite with, if they desire to be on the Lord's side. We therefore conclude that a majority on the side of a question is

no argument for its truthfulness; but it rather argues for its untruthfulness. Therefore this fact rather favors the truthfulness of the Sabbath than being an argument against it.

As to the other objection that there are many good and devoted persons observing the first day of the week and devoted but that they can remain good and devoted persons after having heard the claims of the Sabbath clearly presented to them and yet continue to observe the first day of the week, is not admissible, to my mind at least. But we do not admit that they have more upright and devoted persons among them than can be found among Sabbath keepers. In this we claim the preminence, though humbly, we trust. For we can trace back through history a noble, devoted, God loving and Sabbath observing people, from century to century, until we reach the apostles themselves, many of whom sealed their faith by their own blood. Even the apostles themselves were Sabbath keepers. And where can first day observers point to a name in their ranks that will outshine and eclipse the apostle Paul? For it was his manner to observe the Sabbath, Acts 17: 2. Where can they find such devotion among them as we find among the disciples of Christ, and especially the women who were last at the sepulchre in the evening and first in the morning? And who rested the seventh day according to the commandment, Luke 23: 53?

Where can first day people point to a name that will compare with the matchless beauty, and heavenly devotion, the surpassing sweetness, the sterling integrity, and the unparalleled purity of Jesus of Nazareth? His custom was to observe the Sabbath, Luke 4: 16. Need we add to these the illustrious names of Isaiah, Jeremiah, Ezekiel, Ezra, Daniel, Moses, Abraham, Isaac and Jacob? There remains one more name that of itself out weighs all others names put together. We mention it reverently. It is the name of Jehovah! He rested the seventh day; he laid the example; he was the first Sabbath keeper. He is our majority.

The dazzling splendor and brilliancy of this assemblage of noble characters, for righteousness and purity, out shine those first day names as far as the sun at his noon day splendor out-shines the light of a candle. We may well feel proud to have our name registered in such a noble company as this: but we should fear for our conduct. The ground upon which we stand is holy. Those noble examples are beckoning us upward to a higher, holier, and better life; and may heaven grant that our lives may be purer, sweeter, and nobler by following those heavenly examples. Our list of Sabbath keepers extends through sixty centuries, while those of first day does not extend over fifteen centuries in the church.

Then friendly reader, what company will you choose? If you desire to be on the Lord's side at the judgment you must get on his side here. May the Lord help you to decide.

FROM THE FIELD.

"Lift up your eyes, and look on the fields for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."—John 4: 35.

Missouri.

THE readers of the ADVOCATE will not be surprised when I say that the precious truths of the sacred Bible have met with considerable opposition in south Missouri as well as other places. When I came to these parts a little over one year ago there was no church of our

faith or Sabbath-keepers here, since that time I have laboured faithfully in the cause of truth. We have at this time seventeen Sabbath-keepers here also a church organization which was effected the fourth Sunday in April. Would say that some who expected to enter the church last Sunday were prevented by sickness. We trust they are living in humble obedience to him who is the rock of their salvation. Three were buried with Christ in baptism on last Sunday by the writer. I was informed by a Methodist brother that he and his wife expected to have united with the church, and that his wife requested baptism, but sickness prevented. Would say the opportunities still exist. May the Lord raise her up.

Now a few lines in reference to the interest and progress of the cause. The interest is good. On last Sunday I stood in the door and spoke to two assemblies to those in the house and to those gathered about the door and windows. Preached from Acts 20: 7. Three came forward at the close of the meeting and made manifest their intention, to keep all the commands of God and the faith of Jesus. All the brethren and sisters with two exceptions were members of the Baptist and Christian churches. There were others present who were greatly affected, like Agrippa, almost persuaded to become Christians. May the Lord bless and save them is my earnest desire.

J. C. KERNS, Buffalo, Mo.

Watchfulness.

'And what I say unto you, I say unto all' watch.—Mark 13: 37.

The fact that Christ's second coming has ever been the hope of the church. All history, the traditions of the fathers, and the announcement of both Papists and Protestants, the learned writings of eminent men in the Church of England, the heartsearching sermons of men of power in the Methodist body, all have combined with the commemorative symbols of the communion table, to declare in no uncertain tone the grand hope and fact that we are here to toil in Christly service only 'till he come.' Because of this, Watts, the inventor of English hymns, sang—

'When will the tedious night be gone?
When will our Lord appear?
Our fond desire would pray him down,
Our love embrace him here.'

And because of this, Wesley, the author of Methodist hymns, looking forward with bright anticipation sung in holy rapture—

'He comes! He comes! the Judge severe,
The seventh trumpet speaks him near;
His lightning flash, his thunders roll,
How welcome to the faithful soul.'

Hence among all our sorrows which sin-cursed earth brings us as our portion, amid all our cares which sometimes seems to crush out our very life, amid all the thorns and briars through which we are compelled to wend our way onward, we listen to catch the sweet tones of that voice which comes echoing again and again amid earth's commotion and strife, saying, 'Let not your heart be troubled; . . . I will come again.' 'Oh, what a blessed promise, our drooping hearts to cheer,
And every day that passeth its fulfilment draweth near.'

But while we wait for the realization of this blessed promise, we have work allotted us which must be done. The disciples were reminded that there was something else for them besides standing on Olivet and gazing heavenward. The shining ones stood by and

warmed their shattered zeal by int and promise, and we often need t tion of the angelic question, 'W gazing up into heaven? Servan ye while the master remains a tinal at the gates of man soul, are ing? Stewards of the mysteries you faithful? Keeper of the w ment, are you on guard?

Husbandman in the vineyard, thou for the fig tree? Work whitened harvest field, are you gathering up the golden sheaf Sower sowing precious seed, care gone forth to the sowing w is unmixed, or shall your voi in this respect? O, how the the Master should be constan our ears, 'What I say unto y all, Watch.' As a servant, w tnel, watch; as a steward, wa er, watch; as a husbandman workman, watch; as a sow seed, watch. In all that thou d word, and act, watch. T The king comes! The cry man has gone forth. O, with thy work? May that st Eden, when the angels w trophies at the Redeemer's when we shall hear, 'Well and faithful servant.'—H. I

Do You Pray In

PRAYERFULNESS will scarce unless you set apart times prayer. There are no tin the Scripture except by th holy men, for the Lord u love of his people and motions of the inner life. 'Pray at seven o'clock in day,' or, 'Pray at night, or eleven;' but says, 'Pr Yet every Christian wil have his regular times f doubt whether any en maintained without the carefully observed.

It is recorded by Fox the time of his imprison upon his knees that fi man could not rise up to be lifted up by his he could no longer pr within stone walls, b Heaven for his count times are receiving prayed with his mind regular intervals. saith one, 'will I p clared that at even noon,' would he wai our intervals of pra one from another; pilgrimage of life t drink were more fr should continue in

The Comi

FROM the day w up into heaven in until now, his tru gotten his promis for ages gathered hearts have th words, 'Till he ago, William Mi tion of the Chris of the Bible bes pensation. He

ers here, since that time
ally in the cause of
is time seventeen Sab-
a church organization
e fourth Sunday in
it some who expected
t Sunday were pre-
Ve trust they are living
o him who is the rock
ree were buried with
st Sunday by the wry-
y a Methodist brother,
pected to have united
at his wife requested
revented. Would say
xist. May the Lord

ference to the inter-
cause. The interest
I stood in the door
bles to those in the
ered about the door
ed from Acts 20: 7,
the close of the meet-
their intention, to
of God and the faith-
ren and sisters with
mbers of the Baptist
There were others
y affected, like Agrip-
become Christians.
save them is my

ns, Buffalo, Mo.

itness.

you, I say unto all'

second coming has
he church. All his-
e fathers, and the
'apists and Protest-
gs of eminent men
d, the heartsearch-
r in the Method-
ned with the com-
d the communion
uncertain tone the
we are here to toil
'till he come.' Be-
inventor of English

is might be gone?
I appear?

I pray him down,
im here.'

Wesley, the author
ing forward with
a holy rapture—

'The Judge severe,
speaks him near;
thunders roil,
faithful soul.'

orrows which sin-
ur portion, amid
nes seems to crush
ll the thorns and
are compelled to
ve listen to catch
rice which comes
mid earth's com-
g. 'Let not your
will come again.'

ise, our drooping
seth its fulfilment

the realization of
ve work allotted
ie disciples were
something else for
livet and gazing
ones stood by and

warmed their shattered zeal by interrogation and promise, and we often need the reiteration of the angelic question, 'Why stand ye gazing up into heaven? Servants, what do ye while the master remains away? Sentinel at the gates of man, are you watching? Stewards of the mysteries of God, are you faithful? Keeper of the wedding garment, are you on guard?'

Husbandman in the vineyard, how earnest thou for the fig tree? Workman in the whitened harvest field, are you gleaning, or gathering up the golden sheaves of grain? Sower sowing precious seed, have you with care gone forth to the sowing with that which is unmix'd, or shall your work be a failure in this respect? O, how the words of the Master should be constantly ringing in our ears, 'What I say unto you I say unto all, Watch.' As a servant, watch; as a sentinel, watch; as a steward, watch; as a keeper, watch; as a husbandman, watch; as a workman, watch; as a sower of precious seed, watch. In all that thou doest, in thought, word, and act, watch. The king comes! The king comes! The cry of Zion's watchman has gone forth. O, child, is it well with thy work? May that sweet morning of Eden, when the angels would place us as trophies at the Redeemer's feet, be the hour when we shall hear, 'Well done, thou good and faithful servant.'—*H. H. Brown.*

Do You Pray In Secret.

PRAYERFULNESS will scarcely be kept up long unless you set apart times and seasons for prayer. There are no times laid down in the Scripture except by the example of the holy men, for the Lord trusts much to the love of his people and to the spontaneous motions of the inner life. He does not say, 'Pray at seven o'clock in the morning every day,' or, 'Pray at night at eight, nine, ten or eleven;' but says, 'Pray without ceasing.' Yet every Christian will find it useful to have his regular times for retirement and I doubt whether any eminent piety can be maintained without these seasons being very carefully observed.

It is recorded by Fox, that Latimer, during the time of his imprisonment, was so much upon his knees that frequently the poor old man could not rise up to his meals and had to be lifted up by his servants. When he he could no longer preach and was immured within stone walls, his prayers went up to Heaven for his country, and we in these times are receiving the blessing. Daniel prayed with his windows open daily and at regular intervals. 'Seven times a day,' saith one, 'will I praise Thee.' David declared that at evening and morning and at noon, 'would he wait upon God. Oh, that our intervals of prayer were not so distant one from another; would God that on the pilgrimage of life the wells at which we drink were more frequent! In this way we should continue in prayer.—*Sel.*

The Coming of The Lord.

From the day when our Lord was taken up into heaven in view of his gazing disciples until now, his true followers have never forgotten his promise to return. As they have for ages gathered at the sacred supper, their hearts have thrilled with these wondrous words, 'Till he come.' Nearly fifty years ago, William Miller called the special attention of the Christian world to the prophecies of the Bible bearing on the close of this dispensation. He succeeded in convincing a

large number of the most devoted people that the end of the world was comparatively near.

During the past fifty years Christian scholars have received Mr. Miller's arguments with patient and prayerful earnestness. Some of the minor details of his teaching, time and research have proved to be erroneous, but in the church, among pious people, opposition to Mr. Miller's principal points has substantially ceased. A multitude of learned men, especially among evangelists and missionaries, are loving believers in the soon coming of their dear Lord to judge the world, raise the dead, and set up his everlasting kingdom. It behooves all men to be ready to meet him.—*Christian Witness.*

Workers and Winners.

Keep striving: The winners are those who have striven

And fought for the prize that no idler has won;
To the hands of the steadfast alone it is given,
And before it is gained there is work to be done.

Keep climbing: The earnest and steadfast have scaled

The height where the pathway was rough to the feet;
But the faint-hearted faltered, and faltering failed.
And sank by the way-side in hopeless defeat.

Keep hoping: The clouds hide the sun for a time,

But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.

Keep onward, right on, till the prize is attained;
Front the future with courage, and obstacles fall.

By those, and those only, the victory's gained
Who keep faith in themselves and see God
over all.—*Eben E. Rexford.*

Watching and Watched.

'THE eyes of the Lord are upon the righteous.' Psa. 34: 15.

The Lord is watching over his people from the heights of glory, while they are watching for him to appear in glory. I have read that when Leech, the painter, was a boy, he was placed at a boarding-school, where he had to spend his vacations, as well as his school-days, until his school-days should be finished. His mother pined to see her boy, but the rules of the school precluded her from gratifying this desire. She therefore, hired an upper room in one of the houses overlooking the play-ground. Here she watched her little boy. He did not know that any one was looking down upon him; but that eye followed him wherever he moved.

So, methinks, Christ longs for his disciples, He cannot come to them until 'the times and the seasons which the Father hath put in his own hand' shall be accomplished. But meanwhile, his eye is fixed upon them from the windows of heaven, noting every act, watching every step, rejoicing in every success of theirs, until their term of earthly service and education shall be completed. Then he will come again and receive them unto himself.

Meanwhile, as he is watching over them, they are watching for him. They long for the day of their schooling on earth to be ended. They have no calendar that tells them the exact date of its closing, but they know that when the time comes, he will appear, to bring them home. His word is dear to them: 'Watch, for ye know not what hour your Lord shall come.'—*Sel.*

LETTER DEPARTMENT.

'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels.' Mal. 3: 16-17.

From Bro. J. W. Cordill.

DEAR Brother Long:—Having just read our welcome messenger, the ADVOCATE, that brings us so many good letters from the isolated ones abroad. We feel rejoiced to hear of one enlisting in the Master's service to swell the ranks of the redeemed that is on the way to the heavenly Canaan. We feel thankful to our heavenly Father this good Sabbath morning for his blessings to us; we are blessed with good church liberties, the best Methodist and Baptist preaching that we have heard in forty years. We have been working in our weak way and we feel that we have been instrumental in the hands of the Master in bringing some light to the minds of some. We were a little surprised to hear the minister come out on the subject of a literal hell as he did. He said that we had been taught for several hundreds of years that there was a hell, a lake that burns with fire and brimstone to which the wicked went at death, but that was a mistake and that there was no such place now, neither would the congregation hear him preach it.

If we could only be instrumental in the hand of the Lord in removing some little stumbling block out of the way of some that seems to be in the dark in regard to the true light on some of the principal Bible subjects, how happy we would be. We feel that we have given some light on the subject of the morality of man, the Sabbath and the sign of the Messiah and it is done without causing any discord in the churches.

We have never heard any of the ministers of the church of God preach, but we would like to if it was so we could. Some here like to read the paper, but I can't get any subscribers, but still hope I may. We will leave here soon and go two hundred miles north-west to live with our daughter. This is a nice place to live, but we can't stay here. We are going to live in another society of people and may the Lord help us to let our light shine so that we may do some good in his cause. Brethren and sisters, pray for us that we may hold out faithful to the end and be the means of bringing some poor soul out of darkness into the light of the gospel of our Lord and Savior Jesus Christ and meet you in his Kingdom.
Lake City, Minn.

From W. H. Elliott.

DEAR Brothers and Sisters:—As this is the first time that I have ever written to our paper, I will say to the brothers and sisters that I like to read their letters and sermons. Oh! how encouraging the word of God is, when it is rightly divided and set forth in the ADVOCATE, that when we read the word of God we read it with a proper understanding. Brothers and sisters we must ask God to help us to understand his word more perfectly, that we may be found keeping the commands of God and the faith of Jesus. Let us pray to God to give us a fruitful season, both spiritual and temporal that we may do more for the cause. Pray for me! Your brother for the truth in Christ,
Neosho, Mo.

If We Had But a Day.

We should fill the hours with sweetest things,
If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a life-time's love in an hour,
If the hours were few;
We should rest, not for dream, but for fresh power
To be and to do.

We should guide our wayward or weary wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and discontent
Beneath our feet;
We should take whatever a good God sent,
With a trust complete.

We should waste no moments in weak regret,
If the day were but one;
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free,
To work or to pray,
And to be what the Father would have us be,
If we had but a day.

Thoughts on Rev. 10 and the Time of the End.

D. W. LAMB.

'And I saw another mighty angel come down from heaven clothed with a cloud and a rainbow was upon his head and his face was as it were the sun, and his feet as pillars of fire' and he had in his hand a little book open, and he set his right foot upon the sea, and his left foot upon the earth. Rev. 10:1.

This angel doubtless symbolizes a class of preachers or teachers acting under the authority of the great commission given by our Lord Jesus Christ to his disciples. see Matt. 28: 19-20. 'Clothed with a cloud and a rainbow was upon his head.' As the rainbow in the cloud was the token of the covenant which God made with Noah, see Gen. 9: 8-17, that, 'neither shall there any more be a flood to destroy the earth.' ver. 11. So this bow and cloud certifies that this class of preachers will no more be under the control of that persecuting power (the papacy or that beast and his image) having just emerged from the great tribulation. see Matt. 24: 21. The prophet, Isaiah in speaking prophetically as I think of this same event, says, in ch. 57, 'Sing O barren, thou that didst not bear, break forth into singing and cry aloud, thou that didst not travail with child, for more are the children of the desolate than of the married wife saith the Lord.' This I think must have reference to Gentile Christians in the last days. In vs. 8-9 he says: 'In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee.'

'And his face was as it were the sun and his feet as pillars of fire.' As the sun is the light of the natural world; so are Christ's ministers the light of the religious world. see Matt. 5: 14; Ye are the light of the world; Rom. 10: 15; How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. 'And he had in his hand a little book open.' This undoubtedly represents the Bible after the termination of its term of 1260 days prophesying in sackcloth as symbolized by the two witnesses see Rev. 11-3. This fixes the chronology of the open Bible as shown by the following:

The witnesses were slain in France from Nov. 1793, to June 1797, three years and a half. The constituent assembly had passed their edict, prohibiting the assembling for worship, and closed the places of worship against all denominations. And in A. D. 1797, on the 17th of June Camille Jourdan, in the council of 500, brought up the memorable report on the revision of the laws of worship. It consisted of a number of propositions abolishing alike the republican restrictions on popish worship and the popish restrictions on protestant.—*Sitch*.

First: That all citizens might buy or hire edifices for the free exercise of religious worship. Second: That all congregations might assemble by the sound of bells. Third: That no test or promise of any sort unrequired from other citizens should be required of the ministers of those congregations. Fourth: That any individual attempting to impede or interrupt the public worship in any way should be fined up to 500 livres and not less than 50; and that if the interruption proceeded from the constituted authorities, such authorities should be fined double the sum. Fifth: That the entrance to assemblies for the purpose of religious worship should be free for all citizens. Sixth: That all other laws concerning religious worship should be repealed. Thus after three and a half prophetic days the Bible, the two witnesses stood upon their feet. The forty and two months ended during which the mouth that was given to the leopard beast had power to continue and make war. Rev. 13: 5. So now we have an open Bible.

'And he set his right foot upon the sea and his left foot upon the earth.' Sea and earth are here used as symbols. The sea is the element from which the leopard beast arose. Rev. 13: 1; the place also where the harlot sits. see Rev. 17, and by which she sustains and represents peoples, multitudes, nations and tongues. Rev. 17: 15. The ablest expositors admit the earth to be the Roman territory and this is doubtless correct. From this Roman earth the two horned beast or papacy arose, called also the false prophet being set up and established in power by the leopard beast or civil power of Rome. First, by a decree of Justinian, A. D. 533, conferring on the bishop of Rome supreme ecclesiastical authority. see Dan. 7: 8, and then proceeded to pluck up three horns (kingdoms,) to make room for it, and thus is set up one horn of the two-horned beast, (the papacy). I will now show that the other horn representing his civil power was set up by the power and authority of Western Rome. It was in the year of our Lord 755, that the pope of Rome absolutely shook off the authority of the emperor. From this year the popedom is to be dated in the full sense. This year Teppin, king of France sent the keys of Ravenna and Pentapolis to the pope, (Simpson's key to the prophecies). Thus out of the earth Roman earth comes up, the two-horned beast, an image or likeness of the Leopard having power both civil and ecclesiastical. His ecclesiastical power is to continue forty-two months from A. D. 533. Rev. 13: 5, during which time the class of preachers represented by the angel with the open book were not permitted to stand on this symbolized sea and earth as shown by the following decree of a latteran council, A. D. 1215, Pope Leo X. presiding, is expressed thus: 'By order of the holy council we define, ordain and decree that no person shall presume to print or cause to be printed any book or other writing

whatsoever either in our city or Rome, or in any other cities or dioceses; unless it shall first have been carefully examined, if in this city by our vicar and the master of the holy palace. Or, if in other cities and dioceses, by the Bishop or his deputy with inquisitor of heretical pravity for the diocese in which the said impression is about to be made, and unless also it shall have received under their own hand their written approval given without price and without delay; whosoever shall presume to do otherwise, besides the loss of the book, which shall be publicly burnt, shall be bound by the sentence of excommunication.' *Caranza p 670*.

This shows the intolerant nature of the papacy and that during its supremacy the two witnesses, the Old and the New Testaments, must prophesy in sack-cloth. It also shows the nature of that chain (law) with which the dragon (paganism) was bound by Charlemagne in the sense of prohibiting him from exercising authority or instituting religious worship contrary to his abolished laws. In Rom. 7: 2 we read that the woman is bound by the law to her husband. In that sense he demanded obedience to his laws. The coronation oath of Charlemagne, represents a nation oath of the church. *Gibben, vol. 5. p. 40*: 'One important event that transpired at that end of the (chain) was the compulsion of Whitkind the last of the royal race of pagans to come all the way from Saxony to the Champ De Mars, to be baptized, and have the (seal) put on his forehead in the presence of assembled multitudes.' There the last royal devotee of the dragon was cast into the abyss with the seal upon him. That chain reaches from Rome to Paris, the metropolitan city of France extending through successive ages of lamentation, mourning and woe. from 793 to 1793, the last end of the chain was reached, and on the 10th of Nov. 1793, the convention abolished the Christian religion and substituted the worship of reason. Then the dragon had risen upon the same spot where his representatives stood 1000 years previous to the dictum of royalty and popery. Now royalty and popery are compelled to yield to the behest of the dragon.

He was then loosed out of his prison that he might go forth on his mission of deception to bring the nations under his control by military force mostly under the leadership of Napoleon Bonapart who forever separated the temporal power of the popedom as the following imperial edict shows. 'The emperor no longer willing to be trifled with by absurd arguments in the mixture of temporal power resolved to separate those attributes forever and no longer permit the pope to be a temporal sovereign. The senate's consultum of the 17th of February 1810 annexed the states of Rome to the French empire.'—*Life of Napoleon Bonapart*.

Thus in the providence of God the dragon loosed out of his prison is the instrument used to make an end of paganized Roman Catholic barbarity. And now in order that all organized obstacles against the standing of the messengers with the open book on this symbolic sea and earth may be removed, the dragon must be taken out of the way. Accordingly we read in Isa. 27: 1: 'In that day the Lord with his sore and great and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent, and he shall slay the dragon that is in the sea.' This punishment of the dragon must be after his being loosed, and consisted in

taking away his civil and political power. A. D. 1815, the powers of Europe against Napoleon, defeated his armies on the 13th of April at Fontainbleau, compelled to sign the treaty which him and his descendants to have for throne of France; and afterward in 1815 he was defeated in an attempt his power and was sent by the English Helena, where he lived from Oct. till may 5, 1821, when he died.

Thus ends the political power of on and we have the assurance by the rainbow that the intolerant career of these royal monsters (the civil power) and his image (the dragon) is ended forever he with the sword must be killed sword.' v. 5. And the angel who stand upon the sea and upon the up his hand to heaven and swear liveth forever and ever who cre and earth and the sea and the th therein, that there should be fir

This declaration must have certain specified period of time the absolute ending of all time. edly has reference to the time Dan. 12:7, in answer to the ques 'And I heard the man clothed in was upon the waters of the riv lifted up his right hand and his to heaven, and swore by him th ever that it shall be for a time half, and when he shall have to scatter the power of the h these things shall be finished. fy the ending of the time time viding of time of Dan. 7: 25; the saints were given into the the horn (the papacy) whi with the decree of Justinian i onward to the plucking up of ing power in 554, consequent this time must be from 1793 prophesying of the two wit and New Testaments) in sac 1793, and likewise the perse the papacy. From 554 the us to 1844, and with the pro Advent message from the o the disappointment, when menced.

'But in the days of the v angel, when he shall begin tery of God should be finis clared to his servants, the mystery of God.' the gosp which should be finished; this gospel of the kingdon in all the world for a wit and then shall the end co will be finished when the people is made up, and p 'And the voice which I spake unto me again and the little book which is the angel which standet upon the earth' and I we said unto him give me t said unto me take it an make thy belly bitter, t mouth sweet as honey. bood out of the angel's and it was in my mou as soon as I had eaten These verses I quote Thoughts on Rev. as f a few now living who striking fulfillment of with which they recei

city or Rome, or in
esses; unless it shall
examined, if in this
master of the holy
cities and dioceses, by
with inquisitor of
diocese in which the
to be made, and un-
received under their
approval given with-
lay; whosoever shall
besides the loss of
publicly burnt, shall
e of excommunica-

nt nature of the pa-
supremacy the two
e New Testaments,
oth. It also shows
(law) with which
as bound by Char-
rohibiting him from
instituting religious
bolished laws. In
ie woman is bound
d. In that sense he
is laws. The coro-
ange, represents a
and the privileges
l. 5, p. 40: 'One im-
rd at that end of
ulsion of Whitkind
of pagans to come
to the Champ De
have the (seal) put
sence of assembled
st royal devotee of
he abyss with the
chain reaches from
etropolitan city of
successive ages of
d woe, from 793 to
chain was reached,
793, the convention
eligion and substi-
a. Then the drag-
e spot where his
years previous to
ralty and popery.
are compelled to
ragon.

of his prison that
mission of decep-
under his control
nder the leader-
who forever sep-
of the popedom as
t shows. 'The em-
e trifled with by
ixture of temporal
those attributes
it the pope to be
senate's consul-
ry 1810 annexed
French empire.'

of God the dragon
the instrument
paganized Roman
now in order that
ust the standing
open book on this
be removed, the
f the way. Ac-
: 1: 'In that day
great and strong
han the piercing
crooked serpent,
that is in the
the dragon must
and consisted in

taking away his civil and political power. In A. D. 1815, the powers of Europe combined against Napoleon, defeated his armies and on the 13th of April at Fontainbleau, he was compelled to sign the treaty which declared him and his descendants to have forfeited the throne of France; and afterward in June 1815 he was defeated in an attempt to regain his power and was sent by the English to St. Helena, where he lived from Oct. 18, 1815, till May 5, 1821, when he died.

Thus ends the political power of the dragon and we have the assurance by the token of the rainbow that the intolerant persecuting career of these royal monsters the beast (the civil power) and his image (the papacy) and the dragon is ended forever 'he that killeth with the sword must be killed with the sword.' v. 5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven and swore by him that liveth forever and ever who created heaven and earth and the sea and the things that are therein, that there should be time no longer.

This declaration must have reference to a certain specified period of time and not to the absolute ending of all time. It undoubtedly has reference to the time spoken of in Dan. 12:7, in answer to the question in ver. 6, 'And I heard the man clothed in linen which was upon the waters of the river, when he lifted up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time times and a half, and when he shall have accomplished to scatter the power of the holy people all these things shall be finished. It must signify the ending of the time times and the dividing of time of Dan. 7:25, during which the saints were given into the hand of the little horn (the papacy) which commenced with the decree of Justinian in A. D. 533, and onward to the plucking up of the last opposing power in 554, consequently the ending of this time must be from 1793 to 1814. The prophesying of the two witnesses, (the Old and New Testaments) in sack-cloth ended in 1793, and likewise the persecuting power of the papacy. From 554 the 1290 years bring us to 1844, and with the proclamation of the Advent message from the open book and to the disappointment, when the waiting commenced.

'But in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God should be finished as he hath declared to his servants, the prophets,' 'The mystery of God: the gospel, the mystery of which should be finished in those days, and this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come. Matt 24: 14. It will be finished when the number of God's people is made up, and probation closes.

'And the voice which I heard from heaven, spake unto me again and said, go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth' and I went unto the angel and said unto him give me the little book, and he said unto me take it and eat it up and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand and ate it up, and it was in my mouth sweet as honey and as soon as I had eaten it my belly was bitter.' These verses I quote from Uriah Smith's Thoughts on Rev. as follows: 'There are not a few now living who have experienced the striking fulfillment of these verses in the joy with which they received the advent message.

The honey like sweetness of the precious truths then brought out and the bitterness and sorrow that followed when the disappointment and not the Lord came at the appointed time in 1844.' 'And he said unto me, thou must prophesy again, before many peoples and nations and tongues and kings.'

And now the time of the end is come, the waiting time all impediments in the way of God's witnesses with the open book are taken away. Many are running to and fro and knowledge is increasing. Said Dr. John Cummings: 'The Bible has been translated into every spoken tongue and the word of God is preached in earth's countless dialects. I appeal to the Bible society where you have a specimen of the Bible in every language spoken under heaven.' 'Blessed is he that waiteth and cometh to the thousand three hundred and thirty-five days.' Dan. 12: 12. If these days begin with the plucking up of the last of the three horns in 554, they must end in 1889. What then? See Luke 21: 31: 'So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Amen, let 'thy kingdom come, thy will be done in earth as it is in heaven.' Matt. 6: 10.

Denver, Mo.

LETTER DEPARTMENT.

'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels.' Mal. 3: 16-17.

From Bro. A. N. Fisher.

EDITOR OF THE ADVOCATE,

My Dear Brother:—I have been waiting for a long time to write you my gratitude for the weekly gift of your most excellent paper and to acknowledge my obligation to the donor. From its pages I glean all the knowledge I have of the doings of this denomination to which I so unworthily belong. During the three years of my terrible sickness and confinement at home, I have never received a line of sympathy from a single brother or sister of the denomination to which I joined myself. Oh! it would do me so much good to have a letter of condolence from my brothers and sisters. I do not know how long my heavenly Father will suffer me to remain in this suffering state, it would be almost a miracle to save me now. The doctors say that it is only a matter of time with me. I have a cancer in my face and it is eating down into my throat. All that I have done, or can do, only checks its progress for a time. I suffer so much from it; I cannot rest nights without the use of morphine and then I suffer from lonesomeness, I am alone so much night and day.

Bro. Long, when I first saw your appointment as editor of the paper by the conference, it was beyond my wisdom why they should kill a preacher to make an editor of him, but after reading the paper this length of time and noticing the difference that has occurred, I find that printing a paper of over ten thousand words weekly and making selections from so many different exchanges and giving items of interest from the natural, political and religious world, requires some thought and a good deal of the grace of God. So I say, God bless you my brother, in doing your part of the work in the great harvest field; and may the dear brethren see that you are fully sustained. Your explanation

of the thousand year's reign in answer to a brother in the January number, was so in accordance with my mind that I cut it out and put it in my scrap book.

My dear brethren, I do not know that I shall ever be able to write again, but I want to tell you now, that there is one that stands by me night and day and never leaves or forsakes me in this long and darksome way. He says to me that soon this rebuke shall be taken off from me and I shall be exalted. I am expecting now to be an inhabitant of that blessed land over which Jesus shall reign and have a right to enter into that blessed city of peace, where no enemy dwells and no danger, no darkness, no loneliness, no sickness, no pain, no sorrow. Oh! how I long to be there. Your brother in affliction.
Tuscola, Mich.

From Bro. Alistes Williams.

DEAR Brethren and Sisters in Christ:—After a long silence I have been permitted to say a few words of encouragement. It has been two y three years since I first made my acquaintance with Jesus and in all these years I have never felt the least sorry that I was acquainted with him: and tonight as I think of Him, of his goodness and tender mercies and great and precious promises, my heart is made to rejoice. As I turn my eyes in the near future. I see him crowned King of Kings and Lord of Lords, ruling over the largest and purest assembly that ever dwelt on this green earth of ours. A great multitude which no man could number; of all nations and kindred and people and tongues. Brethren will you and I be there? If we have come up through great tribulation and washed our robes and made them white in the blood of the Lamb; we will be there with robes as white as snow, be there with faces as bright as the noonday sun; be there to cull those beautiful flowers; be there to follow the Lamb unto living fountains of water. Let us be faithful a few more days or years at most and we will be gladdened by the welcome mandate, "Come ye blessed of my Father and enjoy these great blessings. Your brother in Christ.
Gava, Mo.

OBITUARY NOTICES.

DIED near Paralta Iowa, May 9th. Sister Laura Garrett aged 21 years, eight months and 28 days. Sister Garrett lived a Christian life for the last two years, during which time she also observed the Lords Sabbath. She died in hope of having part in the first resurrection. In the budding and bloom of life she was snatched from the embrace of her family by the cruel hand of death, but Christ who hath abolished death and brought life and immortality to light through the gospel, will deliver her from its dominion at his second advent. Words of comfort were spoken upon the occasion by the writer from the text: 'Wherefore comfort one another with these words.' 1 Thess. 4: 18 and showed that the comforting words that Paul would have us speak to the bereaved friends upon this occasion embrace the doctrine of the second advent and resurrection of the dead. The friends of the deceased have our Christian sympathy in their sad hour of bereavement.
A. C. LONG.

TIMES of heaviness are often times of safety. Heaviness makes us prayerful, and drives us to the mercy-seat.

ADVENT & SABBATH ADVOCATE.
Marion, Iowa, May 15, 1888.

EDITORIAL NOTES.

We wish to say to the brethren in Michigan that Bro. Fisher who has a letter in this paper should be remembered in his dark hour of affliction. 'I was sick and ye visited me' is one of the conditions laid down by our Savior for entering into the kingdom. Matt. 25 : 36. We extend to him our Christian sympathy in his terrible affliction and pray that he may have sustaining grace in this trying hour.

Having examined the accounts of the ADVO-
CATE Office for the second quarter of the
publishing work of this year, which ended
with last week's paper, I find the receipts for
subscriptions and donations for the ADVOCATE
\$322.42 and for Missionary \$31.85 besides \$18.
00 donated for special purposes making a
total of \$372.27 being a sufficient amount to
pay for the present and the indebtedness on
the last quarter and leaving \$27.25 on hands.
I. N. KRAMER, Treas. of Gen. Conf.

The above report of our treasurer will
doubtless be received with a good degree of
satisfaction by the brethren, for this is the
first time that a surplus has been in the treasury
since the Conference has been publishing
the papers. Last year at this time the
Conference was \$98.32 in debt for publishing
the papers. This shows that the donations
and subscriptions to both papers for the first
half of this Conference year is \$125 more
than last year. The receipts this week which
commences the third quarter are quite large,
amounting to over 180 dollars, thus making
an increase of nearly three hundred dollars
over the receipt of last year for the same
length of time, and leaving a balance on
hand of nearly two hundred dollars.

We can assure our patrons that this in-
crease will be highly appreciated by all, not
so much for the money alone, which of course
is needed, but for the evidence of an increas-
ing interest in this work. While this is pro-
voking one another to love and good works,
it is also letting our lights shine to others
that they may be led to glorify our father in
heaven. May this increasing interest deepen
and widen like a mighty river bringing fruit-
fulness and blessings to mankind on its way.
'It is more blessed to give than to receive,'
says our Savior; and may each one prove
this true in his own experience. With grati-
tude to God for past blessings, and a firm
reliance upon him for the future, we go for-
ward in the work of the Lord, to labor while
it is called day, for soon the night cometh
wherein no man can work.

ITEMS OF INTEREST.

GREAT Britain has 15,000 temperance or-
ganizations.

The latest figures show that there are
16,449,990 Sunday-School scholars in the
world.

The losses by fire during April reached
\$11,326,350, compared with \$11,750,000 for
the same month in 1887.

The New York Assembly has passed a
bill providing for the infliction of the death
penalty by means of electricity.

A pipe-line for the rapid and cheap trans-
portation of crude petroleum is to be laid
from Lima, Ohio, to Chicago, where the oil
is to be used for fuel.

Out of the thirty seven counties in Mich-
igan which voted on local option all but two
gave majorities for prohibition.

The number of persons who are compelled
to work seven days in the week is estimated
at two and a half millions, and generally, it
is said, they receive only about six day's wages.

It is estimated that not fewer than three
thousand alcohol made lunatics are turned
loose from the saloons upon the homes of
the people once in every twenty four hours.

Russia has just put a stop to the operation
of the American Bible Society in the Baltic
Provinces. The society is not allowed to
circulate any more Bibles. No reason for
the intolerance is given.

The Herald of Gospel Liberty, edited by
Elias Smith, and published in Portsmouth
N. H., was the first religious newspaper the
world ever saw, and 'Thursday Evening,
Sep. 1, 1808,' was the date of the first issue.

Reports from eight or ten counties north
and east of San Francisco, Cal., state that
earthquake shocks, in a few places quite se-
vere, were felt Saturday night, April 28.
They were also felt in the western part of
Nevada.

A CHICAGO newspaper said recently that
since the great railroad strike began, the en-
gineers, firemen, a switchmen have sustain-
ed these losses: Loss of wages on 'Q' road,
\$806,135; pay roll of Brotherhood, \$159,450;
Grievance Committee's loss of wages, \$30-
870; Grievance Committee's expense ac-
count, \$22,050; non union men subsidized,
\$20,000; expenses of headquarters, \$3,375;
Santa Fe and other strikes, \$24,700; cost of
switchmen's strike, \$25,000; miscellaneous,
\$10,000. Total, \$601,580. Of the cost to the
Burlington Company, these estimates are
made: Loss in traffic receipts, \$1,800,000;
special police protection, \$180,000; cost of
engaging new men, \$50,000; damage to prop-
erty, \$50,000; miscellaneous, \$20,000. Total
\$2,100,000. These are all direct losses affect-
ing one or the other of the contestants in the
great strike. There are indirect losses to the
commercial community, and, besides, hun-
dreds of minor employes have been thrown
out of work, and the indirect losses already
affect a great number of humble households.

Received on Subscription for Advocate

A S Price to send ADVOCATE to the poor \$1;
J H Flory, the Lord's tithes \$120; J F Flory,
the Lord's tithes \$30; John P. Hart \$2, for
Gen. Con. \$5; M C Plummer \$2, for Gen Con
\$2.50; W H Elliott \$2, Jackson Peters \$2.64,
Susan Shank 1.50, Matilda Whisler for the
ministry \$2; I N Kramer \$2; Samuel McEvoy
\$10.

S. S. MISSIONARY.

devoted to the interests of the S. S. work.
and 'OUR LITTLE ONES,'

Is published every two weeks by the

—CHURCH of GOD.—

TERMS.

Single subscription one year, 50ct
New subscribers (in advance), 35cts.
Sample copies sent free.

All communications for publication should
be addressed to S. S. Missionary, Marion,
Iowa.

Subscriptions should be made payable to
A. C. Long, Marion, Iowa.

Books and Tracts for Sale at this Office

The Bible Student's Assistant; a compend of
Scripture reference, embracing a list of the prin-
cipal texts of scriptures proving the essential
points of faith held by Sabbatarian Adventists.
Price, 10 cents.

The Sabbath-Day Sabbath.—A short Treatise on
the Scriptural Evidences of the Bible Sab-
bath, showing that the seventh day of the week
is still the Sabbath by divine authority; by
Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A F Dugger,
140 pages Price 25 cents.
The Sabbath for both Jews and Gentiles, by
A C Long, 4 pages, 1 cent.

Sabbath Desecration—8 pages, 2 cents, by S E
Brinkerhoff; a tract for advance work on the
Sabbath Question.

The Time of Christ's Resurrection, giving the
evidence of its occurring on the seventh day of
the week and not on the first, and a harmony
of the texts on the subject, by I N Kramer, 25
pages. Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 16
pages, price 4 cents single copy, 40 cts per dozen.
This tract particularly examines the meeting of
Christ with his disciples, showing that there is
no evidence in them for a change of the Sabbath.

Review of J. M. Stephenson on the Sabbath
Question and Two Laws: a consideration of the
objections of No-law people to the Sabbath in
the New Testament. By Jacob Brinkerhoff, 48
pages, 9 cents.

Thoughts on the First Day of the Week, 16
pages, by A F Dugger, showing its absence of
sacredness in the Bible, 4 cts, 40 cts per dozen.

The Change of the Sabbath, Who Authorized
it? an excellent treatise showing that it was not
changed by divine authority, but by the Pope of
Rome. By A. C. Long, 16 pages, price 4 cts.

No condemnation in Christ; God's Law of Ten
commandments Perpetual; by Jacob Brinker-
hoff. 8 pages, 2 cts, 15 cts per dozen.

What is the Seal of God?—Showing that the Holy
Spirit is the Bible view of the Seal. By S. E.
Brinkerhoff. 8 pp. 2 cts.

The Kingdom of Heaven upon the Earth, its
literally and location, to be set up at the
Savior's second coming, by Jacob Brinker-
hoff, 64 pages, 12 cents.

The Rich Man and Lazarus,—by W C Long,
16 pages 4 cents, showing the falsity of the popu-
lar view of the parable, and also its true appli-
cation.

The second coming of Christ, Showing it to be lit-
eral and personal, by J Brinkerhoff, 8 p 2 cts.

The Christians' Hope—shown to be in the sec-
ond coming of Christ and the resurrection
from death; by Jacob Brinkerhoff, 8 pp. 2 cts.

Where are the Dead? Showing from Bible text
money that they are in the grave, and not in
heaven. By J. Brinkerhoff. 8 pages, 2 cents.

The Rich man and Lazarus, showing the applica-
tion of the parable, by H C Blanchard, 8
pages, 2 cents.

The Saints' Inheritance, showing the Earth to be
their future abode; by S. E. Brinkerhoff. 24 pa-
ges, price 6 cents.

Moody's Sermon on the Second coming of
Christ, 8 pages, price 2 cents.

Faith, Repentance, and Baptism, by W H
Ebert, 15 pages, price 3 cts, 30 cts per dozen.

The End of the Ungodly, the Fate of the Wicked,
showing it to be their entire destruction, by
W C Long, 16 pages, price 4 cts, 40 cts per dozen.

Materialism, by Jacob Brinkerhoff, 1 cent.
The Two Horned Beast of Rev. xiii., showing
its application to the Papacy, by A C Long, 24
pages—price 5 cents, 50 cts per dozen.

The Three Angels' Messages of Revelation xiv
12 pages, 3 cts, by A C Long.

Mrs White's Visions and the Seventh Day
Adventists, by Jacob Brinkerhoff, 16 pages 3 cts
Marks or Ellipsis—Is it Right? A brief Exam-
ination of Seventh Day Adventist literature, rel-
ative to the Visions of their Prophetess, Mrs E G
White, by C De Vos, 8 pages, price 1 ct., 10 cts
per dozen. This tract calls particular attention
to the work of suppression in republishing.

Mrs. E. G. White's Claim to Divine Inspiration
Examined, by H. E. Carver, showing her vis-
ions to be erling and human, instead of divine
Price 18 cents, post-paid.

Mrs White's Visions, a candid Examination by
A H Cleaves, price 8 cts, 75 cts per dozen.

God's Law Perpetual: Its eternal obligations,
by W H Ebert: 16 pages; single copies 4 cts, 40
cts per dozen.

The Seven Last Plagues of Rev. 16, showing their
fulfillment on the Roman Catholic church, by
W H Ebert. 16 pages, 3 cts.

The Testimonies of Mrs E G White compared with
the Bible, by H C Blanchard. 43 pages, 15 cts.

Comparison of the Early Writings of Mrs E G
White with Later Publications, showing the
suppressions made in them to deny their erro-
neous teaching. 16 pages, 5 cts, 50 cts per dozen.

The Sanctuary trodden under foot and to be
cleansed, of Daniel 8: 14, by Jacob Brinkerhoff
—32 pages,—price 9 cents

Advent a

"Thy Word is

VOL. XXIII.

THE ADVENT & SABBATH ADVOCATE

Is published weekly by the
General Conference of the Church
at MARION, LINN COUNTY, IOWA
W. C. LONG, Stanberry, Mo.) Gen.
JOHN BRANCH, Wayland, Mich.) Conf.
A. C. LONG, Marion, Iowa.) Com.

TERMS.—Two dollars per year. Or
and a half to new subscribers. Special
sent free.

Address 'Sabbath Advocate,' Marion,
Remittances made payable to A. C. L.

THE ADVO-
CATE is devoted to the prom-
the doctrines of the Second Advent of
the Signs of the Times, the duty of ma-
observe the Bible Sabbath (the seventh
week,) together with the other com-
God, the Nature of Man, his Un-
in death, the End of the Wicked, the
stored to it original glory and condit-
future inheritance and abode of the rede-
the Kingdom of God, Faith, Repent-
future Judgment, the Resurrection, Re-
the Prophecies, the Christian Life, an
Bible subjects.

"Thy Kingdom Come."

Our Father, thou hast taught us thus to
And as we lift our longing hearts to
God,
At morning, noon, and evening of each
We come to thee, low bending with
load.

Thou knowest, Father, we so long to
Thy kingdom come in all its power;
That it is laid with all plans and di-
And is the burden of each prayer at
story.

Till then we bear each cross, endure
Till then we suffer scoffs and jeers
Till then come scalding tears and
shame;
Till then we bear it all, for then co-
dress.

And then the bitter curse shall be ut-
And then the New Jerusalem from
scends,
And then God dwells with men as
And then tears, sorrow, pain and
end.

Then, instant, in the twinkling of an
At the sounding of the last mig-
God,

This mortal puts on immortality;
And death, the last enemy, is th-

Yea, we will daily wait, and wait
For thy coming and thy king-
dom,

When thou wilt dwell with us for
And we shall reign with thee at
Word.—Andrew Watson.

Divine Truths.

THESE following statements are
be words of truth revealed from
man's instruction, and future
such they are commended to
rual of the reader.

1. That man is a sinner.
wrote—'Behold, I was shaped
and in sin did my mother con-
51 : 5 Again he says—'The foe
his heart, there is no God.' T
they have done a abominable
none that doeth good. Th
down from heaven upon the c-